2: Murra E-4 (no date) 1943 SD6 Cayapa SD6

[611] There is some evidence of patrilocality, which might be reflected in the closer grouping of terms for fraternal nephews and great-nephews. But the patrilineal bias does not seem very strong. Within the family, men do all the fishing and hunting, the women all the food gathering, cooking, child rearing, and weaving. Men always do the sewing. Women make baskets, mats, and all the pottery. The two sexes cooperate in agriculture, the men clearing the fields, their wives tending the crops and harvesting. They also cooperate in the distillation of rum and the paddling of canoes while on trips.

Politically, the *Cayapa* tribe is divided into three parts: Punta Venado, Sapayo Grande, and San Miguel. Each has its chief (gobernador) and a full complement of Spanish-titled officials: secretario, teniente político, alcalde, comisario, capitán, and sargento. The governor carries a cane of black chonta wood with a silver head symbolizing his authority. Barrett feels that in most cases Spanish nomenclature was imposed on aboriginal positions. All offices are hereditary in the patrilineal line, but the new job holder needs the confirmation of the priest. The main duties of this leadership deal with the enforcement of law and order and the dispensation of justice.

None of these positions is a full-time duty, and there is no material compensation for exercising them. The chief has the largest house along the river, where he holds court and supervises punishments. He is quite responsive to public opinion and enjoys considerable prestige.

WARFARE

The *Cayapa* pride themselves on their peaceable relations with their neighbors. Tradition records no war since the mythological Indios Bravos were defeated and driven from the country. Lances and blowguns were used principally for war.

LIFE CYCLE

Childbirth.—There are few restrictions placed on the mother at childbirth. Heimann's (1931–32) report of the couvade is specifically contradicted by Barrett. Godparents baptize the infant, who takes their name. Children are never punished, and even the universal annual ceremonial whipping omits the young. Extremely friendly relations between siblings seem to be the rule. When very young, both boys and girls begin to help in adult activities or to engage in them playfully with diminutive tools. Canoeing, farming, and baby tending are all mastered before the child is 10 years old.

Puberty and marriage.—Barrett could find no puberty rites for either sex. He suggests that courtship was left to the young people. The chief marries them at a feast, where they are lectured and whipped. Like succession in political office, marriage must be confirmed by the priest.

3: Barrett E-5 (1908-1909)1925
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844 either carried far into the hills and there deposited in some lonely, out-of-the-way spot, or it is placed to dry in the upper part of the house for about a month, when it may be thrown away in a place where no one is likely 846 to find it. When the umbilicus finally sluffs from the body, it is kept in the house for a month or so and also thrown away in some secluded spot.

844 This great care that no one shall come upon either the 846 umbilical cord or the afterbirth is apparently not due to fear that the child or a member of its immediate family will be injured if either should be found, but it is claimed that the magic effect upon a person encountering either would be very serious, and might even result in death. [754] No evidence could be obtained that would point to the use of either the umbilicus or the placenta by shamans or others for bringing about magic spells or other malevolent effects.

844 Immediately after its birth, the child is bathed in warm water and its entire face is painted with red achote, but neither the child nor the mother is obliged later to undergo any purification or other ceremony.

NAMES

●553 According to their profession of the Roman Catholic faith the Cayapa baptize their children for the first time 553 within a few days after birth. This first rite is per- 608 formed by a man and a woman, special friends of the family, who are selected by the parents. If the child is a boy, he is held by the man who is to become his godfather while the woman who is to become his godmother

3: Barrett E-5 (1908-1909)1925
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baptizes him with a tumbler of water as she gives him his name, which is almost invariably the given name of the godfather. If a girl, the child is held by the godmother, baptized by the godfather, and given the name of the godmother. 553 608

A child may be, and usually is, called by its first baptismal name, but sooner or later in its babyhood some act or circumstance connected with its life will appeal to the members of the family as particularly ludicrous or interesting. Its name is thereupon changed, it being called by the name of this act or circumstance to the almost total exclusion of its baptismal name. At the first opportunity the child is baptized by a priest, and then receives from him its true Christian name, which is usually that of the patron saint of the day upon which the child was born. Some months, however, may elapse before this second christening, since it is possible to have such a baptism only when a priest makes a visit to the region or when a part of the family has occasion to go to Esmeraldas or to some other point where a priest resides. In spite of the fact that the child may now have two Christian names, it almost invariably happens that some nickname given to it in the nature of a joke clings to it, perhaps for the rest of its life, and always at least until after marriage. This nickname may at any time be changed according as some new propensity is displayed by the child, or some new incident occurs which appeals to its associates or to the family. 551 551 553 551

Such a nickname persists usually until the person becomes a father or a mother, when the name is immediately changed and the person is no longer known by his or 551 553

3: Barrett E-5 (1908-1909)1925
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551 her original name, but as the father or mother of this
•553 first-born child. Thus, the chief of the Punta Venado division of the Cayapa is known by the Christian name Antonio Napa, but is almost invariably called pī′tcū-apa, signifying "father of pī′tcū." Correspondingly his wife is known as pī′tcū-ama, "mother of pī′tcū." Such a name usually persists regardless of the names of any of the younger children and regardless of whether or not the eldest child still lives. In the case cited, the eldest son, pī′tcū, died several years ago and there are several younger children in the family, but the names pī′tcū-apa and pī′tcū-ama still persist. Now and then a person is found whose original nickname is used even after the birth of his children, but this is very exceptional.

PUBERTY

881 As in the case of birth, there appear to be almost no restrictions upon or ceremonies for either sex on reaching puberty, which is again contrary to the customs of most aboriginal peoples. Some even maintain that there are absolutely no restrictions, but others claim that girls at the age of puberty are prohibited for a short period
[841] from going about and from bathing. This latter statement seems the more probable, in view of the fact that during their menstrual periods the older women are subject to the same restrictions, though they are not otherwise restricted in their actions at such times.